

**Урилга**

**Хөтөлбөр**

**Илтгэлийн хураангуй**

Эрхэм хүндэт

.....Танаа

## **ИЛХААДЫН СУДЛАЛ, ШИНЭ ХАНДЛАГА**

олон улсын эрдэм шинжилгээний хуралд  
хүрэлцэн ирэхийг урьж байна.

Хурал 2014 оны 5 сарын 21-23-нд  
МУИС-ийн 1-р байр, Эрдмийн дугуй  
танхимд болно.

Зохион байгуулагч:

Монгол Улсын Их Сургууль  
Олон Улсын Монгол Судлалын Холбоо





**22 May, 2014**

**Thursday**

9:30

Morning Session

**Panel 2**

**Intellectual Aspects of the Ilkhans**

Chair: Koichi Matsuda

Discussant: Andrew Peacock

- Michal Biran (Hebrew University) **Libraries, Books, and Transmission of Knowledge in Ilkhanid Baghdad**
- Jonathan Brack (University of Michigan) **The Tabrizi Qadi and the Mongol Mahdi: Ilkhanid intellectual networks and religious reform in fourteenth century Anatolia**

Discussion

10:45-11:00

Coffee break

- Reuven Amitai (Hebrew University), **Echoes of Iran's Pre-Islamic Past in the Mongol-Mamluk Correspondence and Related Sources**
- M. Hope (Australian National University), **Political Traditions and the Islamization of the Ilkhān Court**

Discussion

12:30 Lunch

14:00 Afternoon Session

**Panel 3**

**Ilkhanid Fiscal and Regional Politics**

Chair: Paul Buell

Discussant: Michal Biran

- Timothy May (University of North Georgia), **The Ilkhanate and Afghanistan**
- Bruno De Nicola (University of St. Andrews), **A Future Il-Khan in Rūm: Geikhatu and his Governorship in Anatolia**

Discussion

15: 10-15: 25

Coffee break

- Judith Kolbas (Miami University), **A Dirham for Your Drinking Cup: Calculating Monetary Value**
- Andrew Peacock (University of St Andrews), **The Mongols, Islam and Local Politics in Anatolia**

18:30 GPF Reception

**23 May, 2014**

**Friday**

9:30 Morning Session

**Panel 4**

**Il-Khans in Middle Eastern and World Context**

Chair: Judith Kolbas

Discussant: Reuven Amitai

- Kazuhiko Shiraiwa (Toyo University) **Mongol endorsement of Islamic institution of pious endowment (waqf) as revealed in the waqf document of 1272 in Arabic and Mongolian drawn in Kirshehir for Nur al-Din, the son of Jaja**
- Na'ama O. Arom (Hebrew University) **Arrowheads of Hülegü Khan – Envoys and Diplomacy in his Invasion of the Middle East, 1255-1258**

Discussion

10:45-11:00 Coffee break

- Paul D. Buell (Max Planck Institute) **Mongols and the Indian Ocean: A New Era**
- Qiu Yihao (Fudan University), **On Fakhr al-Dīn Ṭībī's Embassy: a Survey of Marine Commercial Network between Ilkhanate and Yuan**

Discussion

12:30 Lunch

14:00 Afternoon Session

**Panel 5**

**The Il-Khanate and Mongol Institutions**

Chair: Dashdondog Bayarsaikhan

Discussant: Christopher Atwood

- Koichi Matsuda (Tokyo) **Hülegü's Domain in Mongolia**
- Yokkaichi Yasuhiro (Waseda University), **The impact of an official seal of the Yuan Dynasty brought to the Il-Khanid court: The case of a newly uncovered Mongolian decree with *al-tamgha* (vermilion seal) issued by Amīr Bolad Aqa or Amīr Čoban**

Discussion

15: 10- 15: 25 Coffee break

- Ts. Minjin (Academy of Sciences) **Mongolian tradition and the Great *Yasa*.**
- Judith Pfeiffer (Oxford University), ***Yasa* and *shari'a* in the Mongol Ilkhanate**

16:00 General Discussion 16:45 Closing remarks

17:00 Tour to Chingisiin Urguu 18:30 Tsagaan Shonkhor Reception

**24 May, 2014**

**Saturday**

Trip to the Tonyukuk monument, Tsonjin Boldog and the 13<sup>th</sup> century Camps

## ABSTRACTS

Christopher Atwood (Indiana University)

### **Rashid al-Din's *Ghazanid History* and its Mongolian Sources**

The recent publication of the edited volume *Rashīd al-Dīn as an Agent and Mediator of Cultural Exchanges in Ilkhanid Iran* (2013) has highlighted the continuing fascination with Rashid al-Din as a precociously modern multicultural historian and intellectual. His Jewish background, service to the Mongol empire, and access to a team of multi-lingual translators all gave him a very different perspective from that of more mainstream Persian and Arabic historians of his day. His greatest monument, the *Compendium of Chronicles*, was the first inter-ecumenical history, i.e. the first known history to explicitly attempt to utilize histories written in a wide variety of intellectual and religious traditions, without subordinating them to one dominant ideological framework.

The groundwork of this inter-ecumenical approach was laid in the work's first part, the history of the Mongol empire entitled the *Ghazanid History*, in which Rashid al-Din based his work on translations from a wide variety of Mongolian-language sources, including chronicles, biographies, and genealogies. Since many of these sources can be concretely and clearly defined by comparison with extant Chinese and Mongolian sources on the empire, source criticism offers great scope for clarifying both what now-lost

Mongolian sources were available to him, and how he used them to compose the *Ghazanid History*.

This paper will present the initial results of my research into Rashid al-Din's sources, part of an on-going project on Mongolian-language imperial historiography.

Yajima Yoichi (ngara Women's ü niversity)

### **Ilkhanid Arabic *Farmāns***

The royal decrees (Mong. *jarliy*, Pers. *farmān*, Chin. *shengzhi*, etc.) are one of the most significant sources for the historical study of the Mongol Empire. So far many studies have been dedicated to them per language, i. e. Mongolian, Chinese, Latin, and so on. Among them the Arabic *farmāns* issued by Ilkhans Hülägü, Abaqa, Aḥmad and Ġazan are also well-known but studied less comprehensively. This study surveys the character of the Ilkhanid Arabic *farmāns* and discusses the methodology of their study.

Ilkhanid Arabic *farmāns* are limited to the diplomatic letters, and exist only as citations mainly in the Mamluk sources, while the Mongol decrees in other languages, some of which are existing as original documents, include also appointment and tax exemption. The following three points of view are needed for the study of them:

- As Ilkhanid Arabic *farmāns* include the formulas common to the decrees in other languages, first of all they should be placed naturally in the tradition of the Mongol decree.
- However, the style of their main parts suggests that they were not

translated from original Mongolian decrees but written as Arabic epistles from the beginning, so they are to be placed in the Arabic epistolary tradition at the same time.

- The same *farmāns* are often cited in several sources but they are sometimes different from each other in details. Therefore, to come nearer to the original texts of the decrees, they need to be analyzed from the point of view of Mamluk historiography.

P.G. Borbone (Piza University)

### **The “History of Mar Yahballaha and Rabban Sawma” as a source for the history of the Ilkhanid rule**

The “History of Mar Yahbabbalha” is a famous text, translated in several languages and commented upon. But translators and commentators mainly focused their attention on the narrative about the travel from China of the two Nestorian monks, and on the so-called “embassy” of Rabban Sawma.

The perspective of the proposed paper is different, as it aims at a reading of the text as a source about the Ilkhanid rule. Indeed the “History” informs about almost all the Ilkhanid rulers, from Abaqa to Abu Said. The perspective of the Syriac Christian author focuses on the relationship between the Mongol rulers, their Muslim subjects, and the Christian Churches, thus he provides information that helps to better understand both the official status of Christianity and the everyday life of Christians. But a careful reading of the “History” allows for more.



The report by the Syriac author about some facts and episodes may be compared with other sources:

- the attitude of Khan Ahmad/Teguder toward the Churches (the disagreement between the “History” and other sources, as Bar ‘Ebroyo’s *Chronography*, demands an explanation);
- the movements of Ilkhanid court as reported in the “History” should be compared with the report by Rashid al-Din;
- the role of the Merkid mountain troops (*qayagiyel qayagian*) in the siege of Erbil may be further explored by a comparison with Qashani’s report about them.

The discussion about these three main topics will show other connections with historical narratives, to which more space would be devoted in the written article.

Dashdondog Bayarsaikhan (National University of Mongolia)

### **Armenian Hagiography for the Ilkhans**

Hagiography as a literary genre dealing with the lives, deeds, miracles and relics of the saints can concentrate on the biography of a saint (*vita*), on his deeds (*acta*) or can focus on the saint’s martyrdom (*passio*). Apart of hagiographic writings the Armenian hagiographical material can be found also in some liturgical books, such as the *Synaxary* (*Yaysmawurk’*), and in historiographical works.

The connection between hagiography and historiography in Armenian tradition is significant. Many pages of Armenian historians, from

the beginning of historical writing to the medieval period, are entangled with hagiographic passages. The same notion is substantial for the hagiographic episodes during the Mongol period in Armenia.

In this paper the *Martyrdom of Grigor Baluēci*, written by his nephew and disciple David, and the *Martyrdom of Grigor Bishop of Theodosiopolis* by an anonymous scribe have been taken into account in relation with the political situation in Armenia during the Ilkhans.

Dmitry Korobeynikov (University at Albany)

### **The Il-Khāns in the Byzantine sources**

The Il-Khāns maintained close contacts with two Greek states: the Empire of Trebizond and Byzantium of the Palaiologoi. While the sources of the Empire of Trebizond were scanty and developed no image of the Il-Khāns as these might have been perceived in Trebizond, the Byzantine historical tradition, centered in Nicaea and then in Constantinople, was far richer and produced colourful literature descriptions of the rulers of the Mongol Īrān, from Hülegü to Ghazan. The 'Mongol dossier' of the Byzantine sources came from the milieu of mutual contacts between two states, both cultural and political. First it was the political alliance between Byzantium and the Il-Khāns aimed at stability in Asia Minor and supported by the matrimonial links.

Secondly, it was the atmosphere of the cultural exchange. Having eliminated many kingdoms, the Mongols, whose state bordered Poland and Hungary on the west, Mamluk Egypt and India on the south, Indo-China and

Japan on the east, made possible long travels and exchange of ideas, the arts and trade. At the beginning of the fourteenth century Rashīd al-Dīn, the *wazīr* of the Mongol Īlkhāns in Īrān, composed the *Shu'ab-i panjgāna*, the *Five genealogies* of the rulers of the Arabs, Jews, Mongols, Franks and Chinese, making him a pioneer in establishing a new field of study which we call 'World History' nowadays.

The Byzantines, who themselves possessed a rich historical tradition based on the notion of the universality of the Byzantine Empire as the centre of the world, tried to portrait the Il-Khāns in the categories of their own culture focused on the *Fürstenspiegel* ('princely mirror') genre; hence their little attention to the religious affairs in the Il-Khānid state and their attempts to describe the Mongol rulers of Iran as descendants of the glorious kings of the past, the Achaemenid King of the Kings of Persia or indeed Alexander the Great of Macedon.

Michal Biran (The Hebrew University of Jerusalem)

### **Libraries, Books, and Transmission of Knowledge in Ilkhanid Baghdad**

One of the well known clichés related to the Mongol conquest of Baghdad in 1258 is that following Hulegu's invasion, the Tigris' water blackened from the amount of ink drawn from the books that the Mongols threw into the water. This apparent destruction of the Baghdadi libraries is often claimed by Arab nationalists to be the point in which Muslim civilization had lost its leading position vis a vis the West and began its decline.

However, myths and political agendas notwithstanding, looking at the actual state of the libraries in Ilkhanid Baghdad reveals a picture of thriving intellectual community, in which pre-Mongol libraries (mostly al-Mustansiriyya's) continued to develop, novel libraries were established in newly built *ribats* and *madrasas*, and book trade had been a profitable profession, catering for both personal libraries and the more institutionalized ones.

Based on a close reading in biographical dictionaries and contemporaneous chronicles, mainly in Arabic and Persian, this paper seeks to review and analyze the roles, dimensions and functions of libraries in Ilkhanid Baghdad and to portray the career of several local librarians and book sellers. On the basis of such data, the paper will also discuss the role of the Mongols and their administrators among Baghdad's intellectual community and what impact their rule had on the book culture and on the transmission of knowledge in Ilkhanid Iran.

Jonathan Brack (The University of Michigan)

**The Tabrizi Qadi and the Mongol Mahdi: Ilkhanid intellectual networks and religious reform in fourteenth century Anatolia**

This paper examines the role of an obscure Tabrizi Qadi by the name of Mawlana Najm al-Din Tashti in the messianic revolt of Timurtash, the Mongol governor of Rum and Mahdi claimant, in the early 1320s Anatolia. According to the Mawlawi/Mevlevi disciple Aflaki's fourteenth century hagiography of Jalal al-Din Rumi, the Manaqib al-'arifin, Timurtash's uprising was supported

by a group of Anatolian prominent religious figures including Najm al-Din Tashti, who was executed shortly thereafter by amir Chupan for orchestrating his son's (Timurtash's) uprising.

Identifying this individual as chief Qadi of Rum/Anatolia, Muhammad b. M. b. Abi Bakr al-Tabrizi, this paper sets out to map Najm al-Din's ties to the central religious and intellectual circles of the Ilkhanate, including such individuals as the famous Maragha polymath Qutb al-Din Shirazi, the Ilkhanid vizier Rashid al-Din, and chief Qadi of the Ilkhanate during Sultan Uljaytu's reign, Nizam al-Din 'Abd al-Malik, who was known for his vocal anti-Shi'ite stance. Using Tashti's intellectual and political portrait and a number of other understudied accounts related to the revolt, in particular, the Armenian Martyrdom of Grigoris of Erzurum, which attributes to Timurtash and an unnamed Qadi the persecutions of Christian communities in Rum, this paper offers a new interpretation of Timurtash's claim to Mahdi-hood, as that of the cyclical reformer rather than the eschatological redeemer.

Reuven Amitai (Hebrew University of Jerusalem)

### **Echoes of Iran's Pre-Islamic Past in the Mongol-Mamluk Correspondence and Related Sources**

This paper is prompted by the mention in Mamluk chancery manuals of such expressions as "mamlakat al-akasira" and "al-hadra al-shahinshahiyya" when describing the correspondence with the Ilkhanids in Iran.

The extant letters that were exchanged by the Mamluk Sultans and the Mongol Ilkhans will be examined, to see if such expressions really found resonance there. Other related forms of written expression, mainly in Arabic, will also be consulted (such as Mongol proclamations from the occupation of Damascus in 1300).

In light of these sources and documents, I will continue the discussion on the possible use of pre-Islamic Iranian motifs in the Ilkhanate, upon which I have already elaborated on in my recent publications.

M.Hope (Australian National University)

### **Political Traditions and the Islamization of the Īkhān Court**

This paper will discuss the role that Chinggisid political traditions played in the Islamization of the Īkhān court towards the end of the thirteenth century. The gradual conversion of the Īkhān elite to Islam has traditionally been viewed as part of the broader assimilation of the Mongols in the Middle East to the civilization of their ostensibly Muslim subjects.

This view is no doubt accurate to an extent, yet it fails to appreciate the degree to which the Mongols incorporated their own traditions and customs into their new faith. Finding such traditions is only made harder by studies that address the religious and political histories of the Īkhānate as separate subjects. Any discussion of religious trends at the Īkhān court in isolation from the political and social circumstances which bred them risks distorting the information contained in the ostensibly Persian and Arabic-languages sources of the time, which make no similar distinction.

The present study will argue that the religious identities of the latter Īlkhāns, most notably Ghazan and Öljeitü, were shaped by the struggle between the Chinggisid rulers and their military aristocracy (the *noyad*). This little studied conflict was a central theme of almost all the Persian-language sources of the time and played an important role in determining the spiritual sympathies of the last three Īlkhāns.

Timothy May (University of North Georgia)

### **The Ilkhanate and Afghanistan**

The Mongol influence on Afghanistan is very visible today. Thanks to renewed attention on Afghanistan through the “War on Terror” and the bestselling novel *The Kite Runner*, many people are now aware of Afghanistan’s Hazara population, Shia Muslims with distinctive Mongolian features.

The Hazaras are thought or claimed to be the descendants of Mongol troops stationed there. Indeed, their very name tends to support this as Hazara is Persian for “Thousand”, the basic organizational unit of the Mongol Empire. Despite this, the Mongol presence in Afghanistan has received little attention by scholars of Afghanistan or of the Mongol Empire.

This paper will examine the Mongol presence in Afghanistan during the peak of the empire from 1220, when the Mongols first entered the region through the period when much of Afghanistan was claimed between the Ilkhanids and Chaghatayid states. From this, it is hoped that the extent of

Mongol involvement and control in region will be revealed and that despite its modern epithet, Afghanistan was not the graveyard of empires.

Bruno De Nicola (University of St. Andrews)

### **A future Il-Khan in Rūm: Geikhatu and his governorship in Anatolia**

Historiography is never balanced in the amount of research produced on the rulers of a given dynasty. Apart from being conditioned by the amount of information found in the historical sources, certain aspects seem to make some figures more studied than others and concentrate therefore most of the historians' attention. This includes, first, being the dynasty founders, second, being rulers in whose reigns 'especial events' had occurred, and third, being long term rulers.

The Ilkhanid dynasty is also an example of this historiographical tendency, with extensive academic output dealing with Hülegü (d. 1265) (the founder of the dynasty), on Tegüder Aḥmad (d. 1284) and Ghāzān Khan (d. 1304) (due to their conversion to Islam) and to some extent on Abū Saʿīd (d. 1335) (for being the last and a long term ruler). Lesser attention, on the contrary, has been devoted for example to Gaikhatu (d. 1295) whose reign has been overlooked; his ascension to the throne and the short length of his reign (1291-1295) has been largely disregarded by historiographical interest, especially if compared to both his predecessors and his successor Ghāzān Khan. Despite the neglect, scholars have agreed that this is a period that would deserve especial interest for it is key to understand the social



transformation that the Mongols underwent in Iran and Anatolia at the turn of the 13<sup>th</sup> and 14<sup>th</sup> centuries.

With this idea in mind, this paper looks at the period immediately preceding Geikhatu's ascension to the throne of the Ilkhanate and his period as governor of Anatolia (1285-1291). By combining historical and hagiographical materials, we will attempt to shed some light on Geikhatu's governorship and understand from that experience, a series of developments that occurred once he became Ilkhan of Iran.

Judith Kolbas (Miami University)

### **A Dirham for Your Drinking Cup: calculating monetary value**

Numismatic research has suggested major economic interdependence between the Hulaguid realm and its neighbors. In particular, the Ayyubid and Mamluk regimes of Egypt as the major destinations for most international trade seem to have made a significant impact on the way money was calculated. In both Iran and Egypt, purity was regulated; but the weight standard was in major transition. During the period, the traditional gold to silver ratio was abandoned and the accounting unit was manipulated.

The Ayyubid system affected the first Mongol coinage in Iran in 637/1239, and the final reform of Ghazan Khan in 698/1299 was a model for the Mamluks almost a hundred years later. During these two centuries, monetary affairs in the region took many twists and turns. Chroniclers like Rashid al-Din and Maqrizi understood them poorly so could not explain them coherently.

This report focuses on the mithqal standard and its divisions extracted from studies of the coinage in each region and the glass weights of Egypt. Although the mithqal measure is simple, in practice official values were complicated. Nevertheless, cohesive and expansive economic systems were internationally connected. The entire eastern Mediterranean region seems to have been going through a complete revision of monetary systems, not only in alloy and even monometallic coinages but also in weight relationships. In essence, these various fundamental reforms made money, anyone's money, more useful in the international market place and provided much more flexibility in transactions.

Andrew Peacock (University of St Andrews)

### **The Mongols, Islam and local politics in Anatolia**

Anatolia occupied a crucial strategic position for the Mongols, providing them with pastures as well as serving as a front line against the Mamluks. Indeed, Aladağ on the northern shores of Lake Van regularly was used as a summer stopping place for the itinerant Mongol court, and senior members of the Mongol regime, both the royal family and bureaucrats, were involved in Anatolia as rulers, governors, and fief-holders. The Mongol role in Anatolia has been investigated by several scholars notably Sümer and Melville. However, Mongol rule in Anatolia was significant from other perspectives too, both from the Anatolian and the Ilkhanid side.

The second half of the thirteenth century coincides with the emergence of a much more distinctively Islamic built environment in many

cities in Anatolia, through the madrasas, maristans, mosques and waqfs which were sponsored by the Ilkhanid elite. At the same time, Anatolian religious figures, such as qadis and Sufis, played a crucial part in converting Mongols to Islam. Indeed, one of the rare mediaeval documents in Mongolian to survive intact is the waqf of the Mongol governor of Kırşehir in central Anatolia, suggesting the importance of these processes for both sides. In short, the half century of Mongol rule before the conversion of Ghazan witnesses the emergence of a much more Islamic society in mediaeval Anatolia – both for Anatolians and for the Mongols.

This paper will investigate these developments, and carry the story forward into the fourteenth century to examine the changed situation when the Ilkhanids – now themselves Muslims – had to deal as their local interlocutors with not the Seljuk sultanate but rather a variety of local players, most prominently the *akhīs*, or religio-socio-economic fraternities. The latter's relationship to the Ilkhanid regime remains poorly understood – indeed has scarcely been investigated. Ankara, for instance, was entirely under *akhi* control, and inscriptional evidence suggests that if anything the Ilkhanids cemented the *akhis'* role by conferring economic privileges on the city. Such policies in a sense contributed to the fragmentation of Anatolia with the collapse of the Ilkhanate and the emergence of the Eretnids as the principal Mongol successor state there based in Kayseri. Drawing on epigraphic sources in addition to the chronicles, this paper sets out to refine our understanding of the Mongol role in Islamising Anatolia and the part played by Anatolia in the Islamisation of the Mongols.

Questions to be considered are: what was traded, how did the trade take place, who was involved and how did the trading system that emerged affect its two most important ends, Mongol China and Mongol Iran.

Kazuhiko Shiriwa (Toyo University)

**Mongol endorsement of Islamic institution of pious endowment (waqf) as revealed in the waqf document of 1272 in Arabic and Mongolian drawn in Kirshehir for Nur al-Din, the son of Jaja**

Mongol invasion in Central and Western Asia has two contradictory aspects of destruction and bringing up of cultural revival. The principal reason for this is that

Mongols did not force the local population to accept Mongol way of life. Mongols favoured to settle in the steppe after their initial invasions and they were contented to levy taxes on the local population.

Such Mongol attitudes were also reflected on the way they treated the local religions, i.e. Islam, Christianity and Buddhism. Local religious institutions were respected and exempted from taxes and levies on condition that they keep praying for the Mongol rulers. The Mongols were tolerant to the believers of the religions just mentioned. This Mongol tolerance is reflected in the way they treated the Islamic religious institution of waqf, namely pious endowments, as is shown in the waqf document of 1272 drawn for the upkeep of a Karavan Saray in Kirshehir in favour of Nur al-Din ibn Jaja and his descendants. This document was first studied by Ahmet Temir, who published his studies on this document in Ankara in 1959.

My paper intends to make an analysis of the Mongol section of document by focusing on the use of the terms *uqṽ* (waqf) and *noker*. By so doing I will try to shed light on the peculiarity of this waqf document, which reveals not only Mongol endorsement of the institution of waqf but also the social relations among Mongol garrisons in Anatolia as of 1272.

Na'ama O. Arom (Hebrew University of Jerusalem)

### **Arrowheads of Hülegü Khan – Envoys and Diplomacy in his Invasion of the Middle East, 1255-1258**

Dust was rising from the mountains; in 1256, the army of Hülegü Khan reduced to submission the main strongholds of the Niẓāri Ismā'īlīs in the mountains of northeastern Iran. Two years later, the same army conquered the Baghdad and brought a violent end to the 'Abassid Caliphate, sending a shudder through the world of Islam. According to certain sources, the war against the radical and feared Niẓāri sect was the main target of Hülegü's invasion; while his move against Baghdad was a sad development of the events, one that was not supposed to happen.

Was that so? Trailing the envoys galloping to and fro between the different forces, and following the line of the diplomatic contacts before and during the different battles, this paper attempts to find out who was the target of the sword, and of the word.

Paul D. Buell (Max Planck Institute)

### **Mongols and the Indian Ocean: A New Era**

Playing a key role during the late Mongol era was the alliance between Yuan China and the Ilqanate of Iran, both ruled by descendants of Tolui-noyon, the youngest son of Cinggis-qan, but it has been little realized the degree to which this alliance was not only sustained by sea but reflected simultaneously a tremendous upsurge in Indian Ocean commerce.

In the present study I will begin by briefly tracing the history of the Indian Ocean trade stressing, the importance of the expanded scope of this trade and technological innovations of the Mongol era and the period right before. Next I will discuss in detail the specifics of the approximately 50 years, *circa* 1290 to 1340, when trade between Mongol China and Mongol Iran in particular was at its peak in a first world maritime age rivaling that occasioned by the Portuguese and their era after 1498.

Qiu Yihao (Fudan University)

### **On Fakhr al-Din Tibi's Embassy: a Survey of Marine Commercial Network between Ilkhanate and Yuan**

On the relationship among Ilkhanate and Yuan, as a parallel journey of Marco Polo's, Fakhr al-Din's embassy is less famous than the former, but same important. He was dispatched at 697/1297-8 under the order of Ghazan Khan. Fakhr al-Din's embassy voyaged to China via Maabar, and

arrived around 1302. This mission revived the regular diplomatic relation between Ilkhanate and Yuan successfully, which had been alienation after conversion of Ghazan firstly, then was disturbed by the Qaidu's rebel in Central Asia.

The detailed report of this mission was included in *History of Vassaf*. The author who kept closely individual relationship with Fakhr al-Din's family, describes whole process in a kind of very euphuistical style. Now we have several available translations of this paragraph, but unfortunately, all of them are digests. Some valuable information are omitted, thus some ambiguous issues still puzzle researchers. In this paper, dealing with several earlier manuscripts and comparing with the Chinese documents, author gives a full scene of this mission in historical context.

As royal trader (*ortoq*), local dominator and Ilkhan's ambassador, Fakhr al-Din and his family played an important role within the political-economical affairs of Southern Iran. They managed Ilkhan's crown land (*inju*) as his agents, and involved the local affairs as the assistants of Mongol commanders. Comparing with the special families who leaded the Maritime Trade Bureau (shi-bo-si 市舶司 in Yuan dynasty, we will find many similar characters of them. Indeed, both of them indicated a tendency to combine the local commercial tradition with Mongol ruler's own ambition.

Koichi Matsuda (Osaka International University)

### **Hülegü's Domain in Mongolia**

At the beginning of the 13<sup>th</sup> century the Mongol state founded by Chinggis Khan was a collective body formed by the domains of Chinggis Khan, his children, and his brothers. The main domain that of Chinggis Khan, was inherited by his youngest son Tolui. Subsequently, when Tolui died in 1232, that domain came under the control of Tolui's wife, Sorqoqtani Beki. Following her death in 1252, the domain was divided among four of Tolui's sons, Möngke Qa'an, Qubilai, Hülegü, and Ariq Böge.

A year earlier, in 1251, Mongke Qa'an had become the Great Khan and in 1253 he dispatched Hülegü to what is present-day Iran to conquer the Abbasid Caliphate in Baghdad as well as other powers in Southeastern Asia.

My presentation is concerned with the domain in Mongolia which Hülegü inherited as his share in the property of his father, Tolui. Following the death of Mongke Qa'an in 1259, and while Hülegü was still campaigning in Syria, Hülegü's brothers Qubilai and Ariq Böge, immediately began to contend with each other for succession to the Khanate. Hülegü, for his part, did not try to return to Mongolia and chose to stay on in Iran and establish his own state in eastern Asia. I will discuss how and to whom after 1260 the subsequent succession to Hülegü's an abandoned domain in Mongolia was determined.



Yokkaichi Yasuhiro (Waseda University)

**The impact of an official seal of the Yuan Dynasty brought to the Il-Khanid court: The case of a newly uncovered Mongolian decree with *al-tamgha* (vermillion seal) issued by Amīr Bolad Aqa or Amīr Čoban**

The international joint research project known as the “Collaborative Research Project on Multiple-Language Documents in the Mongol Empire” was set up in 2009 between Iran, China, and Japan. The project’s overall team leader is Yokkaichi Yasuhiro; Dr. ‘Emād al-Dīn Sheykh al-Hokamāyī and Dr. Qošud Čenggel are overseeing subgroups in Iran and China, respectively. In March 2012, our project signed a memorandum of agreement with the National Museum of Iran on conducting joint research into the Ardabil documents from the Mongol period. This gave us official permission to research the documents, to which we have had exclusive access. As a result, we have been able to conduct several studies at the Museum and we have uncovered some unknown documents in both Mongolian and Turkic dating from the Il-Khanid and post-Il-Khanid periods. Although our research is not yet completed, we are now able to publish some important findings that we hope will contribute to Mongolian, Iranian, and Chinese historical studies, among others.

One of the newly uncovered Ardabil documents is r.463/s.25882, a decree from the Il-Khanid period written in Mongolian with Uighur scripts. Interestingly, the document includes both an *al-tamgha* (vermillion seal), inscribed 樞密副使之印 (*shumi-fushi zhi yin*), and a *qara-tamgha* (black seal), a personal seal of the *amīr*. The former was derived from an official

seal of the Yuan dynasty and, judging from it, the holder of the seal was 孛羅 (Beiluo), that is to say, Amīr Bolad Aqa, who had an official post as 樞密副使 (*shumi-fushi*) in the Yuan dynasty and who had been dispatched to the Il-Khanid court by Qubilai Qa'an. This document is the only decree with an *al-tamgha* issued by an *amīr* in the Il-Khanid court. It is therefore important evidence in considering not only the power structure and administrative organization of the Il-Khanate, but also the influence of the Yuan Qaganate on the Il-Khanid court.

A revised and translated version of this decree is due to be published separately by Dr. Matsui Dai and myself, along with an interpretation of the text. In this paper, I would like to discuss some of the problems relating to the use of *al-tamgha* and *qara-tamgha* in the decree and to consider, more generally, the impact of the Yuan dynasty's official sphragistic system on the Il-Khanate.

Tserenbaltav Minjin (Academy of Sciences)

### **Tradition of *Ikh Zasag* in the Ilkhanid state**

Although there has been made some statements for the negation of the terms of *Ikh Zasag* or *Great Yasa* remains one of the main jurisprudence sources that reflects society, economy and politics of the medieval Mongolia. Therefore, the *Ikh Zasag* provides a possibility to study the Mongolian society in different way.

Even in the Islamic world there were norms that derived from the *Ikh Zasag* as it shown in the Ilkhanid state jurisprudence.

In this paper the following moments will be discussed:

- The terms of *Ikh Zasag*, its structure;
- Critical approach to the historical sources of *Ikh Zasag*;
- Tradition of *Ikh Zasag* in the Ilkhanid state.

Judith Pfeiffer (Oxford University)

### ***Yasa* and *shari'a* in the Mongol Ilkhanate**

Based on the surviving documentary evidence from the early Ilkhanate under Buddhist rule, this paper investigates the interplay between the *yasa* and *shari'a* in the question of landownership, taking into account the roles of local qadis and Mongol arbiters of justice in specific cases.

It provides evidence that the *yasa* was understood as the 'umbrella' under which the *shari'a* was permitted to operate.

Yidan Wang, Peking University

### **A Comparative Study on the Accounts of "Pādshāhān-i Khitāy" in Rashīd al-Dīn's *Jāmi' al-Tavārikh* and *Shu'ab-i Panjgāna***

*Shu'ab-i Panjgāna*, a genealogical work by Rashīd al-Dīn, the eminent statesman and historian of the Il-Khanid Dynasty, consists of the genealogies of the rulers of five groups of people, i.e., the Arabs ("shu'ab-i 'Arab"), the Mongols ("shu'ab-i Mughūl"), the Jews ("shu'ab-i Banī Isrā'īl"), the Franks ("shu'ab-i Nasārī va Afranj") and the Chinese ("shu'ab-i Khitāy"). The *Shu'ab-i Panjgāna* is basically a kind of summarization of the *Jāmi' al-*

*Tavārīkh*, according to Rashīd al-Dīn's own explanation in the *muqadama*, and the accounts of these five genealogies in the *Shu'ab-i Panjgāna* are usually consistent with those in the corresponding chapters in the *Jāmi' al-Tavārīkh*. But this does not mean that the information in both works is always the same.

As for the accounts of the “Pādshāhān-i Khitāy”, a comparative study on the texts shows that there are some remarkable differences between the two works, which suggest that while compiling the *Shu'ab-i Panjgāna*, some original materials other than *Jāmi' al-Tavārīkh* have been adopted. This paper aims to analyze these differences between the “jadval-i pādshāhān-i Khitāy” in the *Shu'ab-i Panjgāna* and the “tārīkh-i aqvām-i pādshāhān-i Khitāy” in *Jāmi' al-Tavārīkh*, and then evaluate both works as historical materials for the study of cultural interchanges between China and Iran during the Il-Khanid era.